


# *Point three*

January 1995

The magazine of **TOC H** 



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### The Magazine of Toc H

Toc H is a movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is a group - at best a good cross-section of the local neighbourhood - which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Revd P B 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world, as well as a record of Toc H service. Its title derives from the third of these Four Points. Letters, articles and news items are welcomed and should be addressed to The Editor, *Point three*, at the address below.

Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H movement.

*Point three* is available from Toc H Headquarters. Price: 30p per copy or £3.60 per annum. Any contribution towards the high cost of postage will be gratefully accepted.

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Cover: Winter at the Colsterdale Centre

Photo: Keith Crocker



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## The Human Spirit

Within that very complicated thing called the personality there lies what appears to be an innate ability to be responsive to 'higher' things. No matter how dreadful or damaging the external circumstances are, there is some spark which never goes out. Some might call it Faith, others might call it Hope. I don't want to label it in either of these ways but prefer to be more general - in calling it the 'Human Spirit'.

We do not need to depend upon the events or characters of history to show just how indomitable this spirit can be. While the saints and martyrs who have gone before naturally come to mind as examples of the endurance, coupled with grace, which illustrates the working within of this resilient force for joy and hope, there are many in our own era of history who can inspire us. How can we think of the power of the 'Human Spirit' without giving thought to those who suffered in Hitler's genocide of the Jews, or the survivors and victims of the Apartheid regime in South Africa? With the latter, I think particularly of Nelson Mandela and Steven Biko, whose actions were not those of saints, but who illustrate in their different sufferings a tough refusal to give up.

Artistic expression has always been strongly linked to the presence of this indomitable spirit in man. The need to write it down, to express some of the feelings of deepest grief or highest elation, seems to be a universal need. Here I am not talking about 'Literature' with a capital letter but, rather, the random scratchings and scribbles of quite ordinary people; people who keep diaries and journals or who write letters or draw pictures, good or bad, for the simple joy of expressing how it feels. What are the magnificent wall paintings and stained glass windows in our churches, or the primitive Lascaux Cave paintings, if not an expression of this great force for joyful communication?

Poetry, it has been said, is *The Writer's Highest Art*, and certainly the written records of the Great War, which poets like Wilfred Owen and Siegfried Sassoon have left, is evidence enough of what I am trying to say about the ability of the human spirit to transcend the most appalling material conditions.

To be fair, it has also been said that poetry is the language of the melancholic and that no poet is ever happy. As a poet myself I must leave such judgements to others. All I do know is that poetry releases in me something of the mystery that is the Spirit. It is when I read and write poetry that I feel most fully in touch with my own humanity and the humanity of others, and it is for this reason that it is important to me.

This edition of *Point Three* contains information about the **Open Poetry Competition** which Toc H is putting on in its anniversary year. The competition is making a big statement about some of the core values in Toc H, about the recognition of the power of the Human Spirit when operating in parallel with the Holy Spirit. I hope that those of you out there who have never tried to write a poem will have a go, as a way of stating your continuing commitment to the Movement and to the growth within of your own Spirit of humanity.

Jackie Bartlett



# Farewell Newark Street, Hello Davenant

Toc H in East London has moved from the Community House at 38 Newark Street with a very short hop, skip and jump to the Davenant Centre, 179 Whitechapel Road. Toc H had occupied the House at Newark Street for 10 years, with a great variety of residents and user groups passing through its doors in that time. The new premises consist of three offices and a meeting room within a building shared with other Community organisations.

The Davenant was originally a school, founded in 1680 with a legacy from the Revd Ralph Davenant, Rector of St Mary's Whitechapel. The Davenant School was rebuilt in 1818 and, in 1896, a 'renaissance-style' Hall was built in the rear courtyard. The School moved to Loughton in Essex in 1966 and the Davenant re-opened in 1984 as a Community Centre, with the support of the GLC. It was established as a charity, along with the Jagonari Women's Educational Resource Centre, in order to safeguard them from the demise of the GLC and later ILEA. The other Community Groups in the building are Tower Hamlets Advanced Technology Training, the Progressive Youth Organisation, the Trades Union Council, the Multi-cultural Arts Consortium and the Davenant Children's Centre.



*The Davenant Centre*

The Davenant has partial access for people with disabilities and further access building work is planned.

It is rather sad that we have had to leave Newark Street and that there is no residential provision in the new premises - because this means the passing of an era for Toc H in the Tower Hill area. Nevertheless there are many good things about our new home. The Davenant Centre is a lively and friendly place, with a variety of activities going on during the year and is used by people from all sections of the Community. We have high hopes for our work there.

**The Newark Street Team ■**

## Giving Matters - A Personal Appeal

We each have our own pet charity, and manage to spare, either through commitment or gentle arm twisting, a few pounds to support its good works.

From my branch visits I know that many Toc H branches up and down the country are actively involved in raising funds for a wide range of charities, tackling many problems and issues in our world. Toc H has a fine history of such fundraising and it is a credit to the members and the Movement as a whole.

The next time your Branch or District is thinking of running a fundraising event, or is looking to give a major donation, may I bring to you a registered charity which is no less in need of funds than any other, and exists to meet and address needs at the very heart of our relationships with our fellow man. It is a modern, forward looking, international organisation, led and run by a dedicated membership, whose commitment is stronger than that of any other charity I know.

The appeal of the charity is that, in today's society which is disabled by division, mistrust and doubt, it provides opportunities for people to meet who would not otherwise do so, to develop fellowship, to work together and to discover a faith to live by.

To achieve this though, and to continue nearly 80 years of friendship and service in local communities, costs this charity more and more each year. A look through its Annual Report will show the breadth of activity it supports.

- Preparing paths for disabled access
- Running a Fun Day for Bengali children from a tower block
- Involving 1000 young people and 80 prisoners in projects
- Co-funding over 21 self-help groups for people mainly recovering from mental illness
- Bringing together black and white, offenders and victims, to help people face their true feelings and differences
- Funding staff whose primary role is to enable and support members and volunteers

Plus much, much, more.... And, like other charities, it relies on the generosity of its members and the general public to continue its work.

I am very proud to have become a member of the Movement. I came to this decision after many hundreds of hours spent with Toc H people up and down the country and seeing for myself what Toc H is doing TODAY across all the Methods.

Toc H is a modern, forward looking, international Movement with a bright future, but that future needs our financial support on an individual, Branch and District basis - NOW!

(A final thought. It costs this Charity £119.54 each year to support each and every Member)

**Stuart Wroe**

*Divisional PR and Appeals Officer ■*



# A Faith To Live By

**A** division seems to exist between the world of work and everyday life and our worship of God. Church has too easily become a comforting escape from the complexity and challenge of contemporary secular life, with the result that God's people tend to evade their responsibility to be *salt* and *light*. There is a flight from reason, where Sunday worship becomes a welcome respite from a tough and demanding world. The ministry of God's people in the world is hindered and diminished when we are sucked into a churchy mode of life, dominated by church structures and organisations and when Christian education and theology fail to help us to make connections between faith and life. It is here that Toc H can make the difference. When we work through the Statement of Re-affirmation, and take that 'Journey of Discovery', we journey both outwards and inwards and discover the relationship between what we believe and how we live.

How does the Church go about mission in 1995 and how are the people of God being prepared for ministry? All Christians are engaged in full-time ministry and mission for Christ; this is the calling of our discipleship. While worship may be seen as central to our Christian existence, mission is the essence of the living out of our faith. In this we never stop learning from the Holy Spirit, from our reflection upon Scripture in the light of our experiences in the world, and from the experience of others. Go into any supermarket these days and you will be invited to sample some new product, or we may receive such samples as unsolicited mail through our letter boxes. In whatever way we receive the sample, the purpose is the same; it is an invitation to purchase the full-sized product. When it comes to the Gospel of Jesus Christ, the church members are the free samples, wherever we live or work.



## Present Day Realities

At the beginning of the Second World War, France and her allies depended on the 'impregnable' Maginot Line, a line of forts facing Germany. It failed, because the German army simply skirted around it or flew over it. In criticism, it was said that *'the trouble with the Allies is that they are always ready to fight the last war!'* The same complaint is often levelled, rightly, at ministers and churches. We're always ready to answer the questions and operate within the culture of the last generation.

i) *How can we reach a world that is secular, where, largely, the knowledge and challenge of God does not exist and where people are content with their godless, pleasure-seeking, materialistic lives?* After a number of years of running 'Agnostics Anonymous' at *Spring Harvest* (an annual inter-denominational gathering at various Butlin's sites over the Easter period), I should like to introduce a 1990s model for evangelism. Before we reach the point where we can invite someone to trust in Christ for the forgiveness of their sins and for eternal life, there is a wide chasm called 'questions', that needs to be crossed. Such questions as: *Why should I believe in anything at all? It doesn't matter what you believe as*

*long as you're sincere! What about suffering and war? Hasn't science done away with the need for God?* The bridge over this chasm is relevance. This was clearly demonstrated by a survey carried out in 1993 by Altrincham Baptist Church. When they asked 500 people in their town why they did not attend church, they didn't get the answers they expected; 78 % of those questioned replied, *'Why are you asking the question?'* or words to that effect.

ii) *The world has changed.*

According to a recent survey, the top issues on people's agenda are: the environment, poverty, unemployment, parenthood, crime, and war. These are the issues that the media are constantly dealing with, and are thereby heightening the community's awareness of them. But how often does preaching, or Sunday worship, address these issues? When did you last hear a sermon on one of these topics? The Bible has a great deal to say - but when did we allow the people to get out of God's word, what God put into it? We are also faced by a world in which there is a loss of meaning and, in consequence, a loss of hope. Lesslie Newbigin recently suggested that we are reduced to nothing but the development of self until 'we are wheeled off to the crematorium.' (*Gospel as Public Truth conference, 1992*). To such a world as ours there is a Gospel of hope. People have a quest for community at the top of their list of desires, because society is more fragmented, families are divided and broken, and there is an increase in division along racial and religious lines. The breakdown of families and of relationships within families means that the transmission of values through the generations is no longer happening. A survey of young people identified two main needs among the young: 1) a need to express anger; 2) a need to express relationship. A broken society/lack of community



has resulted from a great number of factors, among which are: population mobility; pluralism, with racial and religious divisions; the development of a multitude of sub-cultures in a search for identity, demonstrated for example among young people; economic inequalities and uncertainty, especially in employment; and the fast-changing nature of life and society. The breakdown of community is demonstrated in the increasing numbers of people living 'rough' 'on the streets'; by people's lack of knowledge of their neighbours; the growth of homes for the elderly; and the increasing figures for divorce. Tens of thousands of children are now living in poverty (a recent National Children's Homes report pointing to poorer diets than those that existed in the 'Work House') and/or being raised by lone parents. In addition, the emphasis on 'care in the community' by the National Health Service, combined with the increasing length of life, has placed a strain on family relationships. Ministers of reconciliation, who proclaim the Christian message of hope, are essential in our modern world, as is a church that expresses community with integrity, that is, 'warts and all' in the fellowship of love. *Be real*, are the words we need to hear.

iii) *Passive participation in our culture* is a problem that is highlighted by our ever growing addiction to television. People are failing to engage with the real world, and there is the constant danger of being numbed in our responses. Modern art and the media present despair, fragmentation, hopelessness and violence. It is here that the world needs an expression of hope through despair, and of the possibility of reconciliation. This is to be found in the Cross and Resurrection of Christ, but the problem is that the church is also full of passive participants, who fail to engage with the life of the world.

### Being True to the Main Resolution

Toc H is in the business of demonstrating and accepting

community. We recognise that everyone, church member and indeed non-member, has a contribution to make, as we all have our different experiences of life. We are in part shaped and equipped by our experience of life, and of God. There are, however, massive cultural boundaries which exist between the community of faith and the world. Local churches are often found wanting in the whole area of helping their members to wrestle with the complexities of living out their faith in the world. We can consider the equipping of people for this task under three headings: *reflection*, *integration*, and *formation*.

*Reflection*: the emphasis is not on telling people 'how to do' but rather on getting them to draw on their own experience and to ask questions about life and the place of God in the world. Reflection begins with experience; moves on to consider the Bible - its application and interpretation; actions and events in the world outside the church; and asks, *what is God saying in all of this?* Examples of this, within my own studies, have been the issues of cohabitation and the new cosmology of Stephen Hawking, Paul Davies and others. Other current concerns that face the church are AIDS, homosexuality; medical ethics in such areas as human embryology and euthanasia, and the place of Christianity in a multi-faith society.

*Integration*: it is my belief that we should seek, wherever possible, to integrate the theory with the practice, as I do in College with my students. As well as reflection, we should seek to relate our biblical insights back into the practical, pastoral, and social issues of the church and world - and bring our experience of the world as questions to our study of the Bible. The success of this clearly depends on our ability to break down the compartmentalism that may exist in our minds. Leaders should be encouraged to work at these issues. Prayer and Bible study needs to be integrated into the whole of life. For example, when we consider prayer on behalf of the world, we should

encourage workers, doctors, nurses, teachers, local government officers, trades union officials, industrial managers, and so on, to share their feelings, needs, and work experiences with us; to inform our concern. The same should apply to family life, the care of the elderly and the bringing up of children. These issues should also form part of the agenda as we seek to see our faith worked out in our life in the world - *a faith to live by*.

*Formation*: the result of reflection and integration will hopefully be what these days is referred to as 'formation', which, to put it another way, is not so much to teach people *how to*, but to help them *to be*. To be open to the shaping of the Holy Spirit, so as to be the person that God can use in the ministry of his church. Or, to quote from the Main Resolution: *'to listen now and always for the voice of God; to know his will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our family; and, towards this end: to think fairly, to love widely, to witness humbly, to build bravely.'*

It is not so much a matter of how to counsel the bereaved, but one of learning to face our own death. Not a matter of knowing how to run an effective young people's organisation, but of learning how to understand what children and teenagers feel and how they think, learn and perceive the world. Not how to lead worship, but what is worship, and who is placed at its centre? It will mean taking the abilities and the experiences of all our people seriously; and, from these, working out our theology of life as human beings, created in the image of God, at the end of this century and into the next.

### Reality and Relevance

There must be a cultural relevance. After all, the call of Jesus was to be in the world but not of the world. Our problem seems to be that we are often of the world in our materialism and self-centredness, but rarely in the world as a demonstration of Christ-like sacrificial love. As



Christians, it is to our shame that we often take little notice of Jesus' call to *a life of sacrifice for others* (Mark 8:34) or to *follow his example of servanthood* (John 13). Christians are called to present the Good News that is Christ to a world in need. To do this we will need to find ways of living out a biblical faith in the world. This is particularly necessary if we are to meet the needs of the urban situation, the poor of society (especially in seeking justice for the powerless), the youth culture, and ethnic minorities/majorities.

I believe that it is in this context that Toc H is able to offer a lead and help to the churches. The journey outwards is *'the development of loving relationships in every sphere of life. It is the practical testing out of the principles expressed in the life of Jesus.'* The journey inwards is *'a discovery of meaning' and 'an exploration of spirituality.'* In our journeying outwards and inwards, *'we undertake to test in our own lives the validity of the claims made*

*by Jesus in his teachings and in the way he lived.'*

I believe that the way that this is achieved is through valuing the individual experiences of Christians and non-Christians. We start by asking questions about personal experience of life and God (however such a concept or person might be understood), and then building an understanding of the ways in which God might act in the world from there.

It is through this, I believe, that we find *'a faith to live by.'*

### Conclusion

We must face up to the separation of church and world, or of Toc H and the world, that exists in the lives of many people. We want to encourage people to work out their faith within the world. This will mean facing up to the dualism - a separation of our faith from the life of the world - which is a feature of some evangelicalism. It will mean using a different methodology; one that starts with experience rather

than with propositions. I should want to advocate discussions which arise out of experience, encounter the reality of life in the world, and take seriously the Lordship of Christ in all of life. This is not an easy, nor a risk free, approach, and we will encounter questions, and indeed answers, that we may find surprising and unsettling.

If we can look back on our Christian lives, or life in Toc H five years ago and see no changes, then we are either perfect or we have stagnated and, as a Christian, I would want to add that only One is perfect. Our prayer might be that of Richard of Chichester: *'O most merciful Redeemer, Friend and Brother may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly, day by day.'*

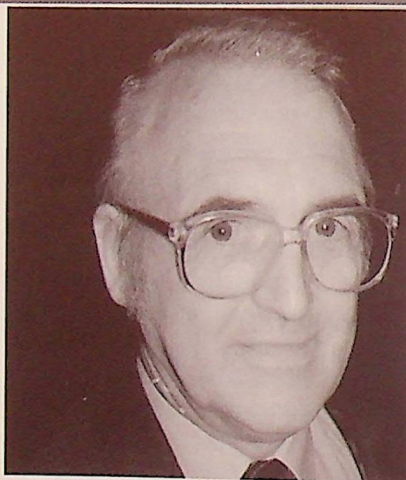
In this way we will find *'a faith to live by.'*

John Weaver

## Growing With Adversity

With a background of an unhappy home life and a pronounced speech impediment, it was perhaps not surprising that Tony would eventually fall foul of the law. His life at home and school was such that he was bullied, beaten and scorned, both by parents and peers. Tony, full of resentment and repressed anger, felt he had something to prove, so he became an efficient expert at stealing cars and breaking and entering. This he found gave him some small standing among his peers, who began to allow him to associate with them, albeit on the fringe.

As it might be assumed, after several encounters with the police and courts, Tony ended up in Borstal. Here the pattern of his life did not change. He was still basically very unhappy, because



of his inability to communicate without great difficulty. He was forced more and more into his shell. He did his best to avoid the company of his fellow inmates, who were merciless in their scorn and mimicking of his stutter. The officers did what they could to prevent this happening, but they could not offer complete protection.

It was at about this time that we began a project in Huddersfield, which led to a two-week playscheme for children with severe learning difficulties. Also, my relationship with Hatfield Borstal, near Doncaster, had reached the stage where I was invited to join the Board of Visitors. In discussion with the then governor and a few officers, I raised the question of the possibility of having two lads on the project.

This led to great and prolonged discussion with the Board, since lads had never been allowed on any events outside without the supervision of officers. After some weeks, they did agree, but imposed two conditions. First, that the lads were not allowed to reside with the other volunteers - they ended up



sleeping on the dining room floor, and, second, that at the end of their first week they should return to the borstal until the following Sunday evening.

Tony was one of the lads who volunteered. He looked very uncomfortable and worried when I brought him home. His attitude was extremely reserved, and he avoided speaking as much as possible. He had not been in our company for very long when something quite wonderful happened. As many are aware, I have a son, Adrian, who has severe learning difficulties and who was, at that time, still at home with us. He and Tony struck up an instant friendship and spent most of the time at home playing together.

**A**t the project everyone commented on Tony's ability to win the confidence of not only the child he had been asked to care for, but of all the children. They responded readily to him and to his obvious affection. He said little or nothing to the other volunteers, but simply immersed himself in the job. His empathy and understanding of the children was remarkable and, during the two weeks, his standing

with everyone grew into a sincere respect. It may well have been the first time he had felt needed.

**T**hree weeks after the project I received a call from the matron at the borstal. It appeared they were experiencing a problem with Tony. He was due for release in two weeks and his parents had disowned him and refused to have him home. The borstal's dilemma was that they could not release anyone without an address to send them to. Someone had remembered my speaking about Toc H Marks; we still had a few in those days. What chances were there of Tony being a Marksman?

There was no room at the inn. Johnnie McMillan, a colleague who lived at the Manchester Mark, came up with a possible solution. If Tony was as good with these children as we had led him to understand, then there was a chance of an opening for him at a home for children with severe learning difficulties at Lytham St Anne's. They were always short of both staff and volunteers. It was just an idea. I rang the matron. Having explained my mission, she asked to meet Tony. The governor agreed to the visit but had no

officer available to escort him. I got the job.

We spent just four hours at the home. Tony was shown around, meeting staff and volunteers and joining in activities with the children. The consensus of the staff team at the home was favourable and matron asked if he could start at once.

**T**ony was released on his due date and went directly to the home. He spent the next two years as a Care Assistant. From time to time I would get a call or a card. As his confidence grew, his speech improved. The last call I had was to seek my advice. There was a job advertised in London, in the same line of work, but with the offer of in-service training. Did I think he could manage it? The matron was encouraging him to apply, although she would not wish to lose him. I urged him to go ahead. He did apply, was appointed and gained his qualification.

Tony certainly grew in adversity.

**Bill Bains**

## Growing with Adversity

at

Wortley Hall, Wortley, Sheffield  
for the weekend 31 March - 2 April 1995

- In our everyday lives we are faced by adversity which can frequently leave us feeling low and on occasions inadequate.
- This event is designed to look at both Toc H and personal adversity and to help us to recognise the learning we gain from experiencing it.
- From recognising what happens to us in adversity we may be better able to 'grow' with it.

**For further information please contact:**

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# Nature Conservation in North Wales - Tr



Erddig Hall, and the surrounding estate, is a National Trust property consisting of the Hall and domestic gardens, a Country Park and Trust for paying visitors from April through September, while the year. The farm land is inaccessible to the public, other than those

A historic feature of the Country Park is a Motte and Bailey castle. Wildlife - including badger, fox and squirrel - together with a wide

The land around Erddig was extensively mined throughout the time. The legacy of the extensive extraction of coal is land subsidence. Land around the Hall, which now need constant and costly repair. The farms and villages which appear and grow year by year. Some form attractive features, but The Trust's Head Warden, Frank Harvey, is a local man who has worked on the estate for many years. There is absolutely no doubt about whose estate it really is. Frank is tired of that having a large housing estate as his most immediate neighbour. He is concerned that, giving people reasonable and valuable access to the land, will lead to vandalism and obtrusive trespass, but gives licence to legitimate concern for profit over conservation and to the damage caused by it. This needs to be addressed and solved by all parties concerned. He lives with

**A**n agreement was negotiated with Frank for a group of 10 volunteers to spend a weekend planting trees at Erddig, sharing some living time with each other at the Yale Hostel. Eight people from various parts of the UK were expected, and catered for. There was disappointment on the first day of the Project, when it was discovered that neither the man from Lancaster Prison, nor the mature student from Aberystwyth were able to attend. The result was that the remainder of the group ate very well indeed!

The welcome to Erddig was wonderful. We were met by Frank and taken to the Yale Hostel, where an enormous log fire greeted us. As the co-leader, I was feeling somewhat let-down because of the smallness of the group, but the fire was a marvellous comfort.

## Beware of Greeks bearing gifts!

Having shown us around the hostel, one of the best kept and most comfortable of those owned by the Trust, Frank then explained that we would not be tree planting!

The Motte and Bailey in the Park is a site of historic interest and as such is regulated for the Welsh Office by

Cadw. They were concerned that the extensive growth of young trees and saplings in the Bailey were damaging the aesthetics of the earthworks, and had requested that they be removed. So here was our job, shrub bashing again! Having broken the news, Frank beat a hasty retreat!

The evening was spent luxuriating before the huge log fire, imagining ourselves as thanes safe within our castle, protected by our Norman fortifications, and sharing ourselves with our new friends. Just a minute though, didn't we have a Celt among us?

Gwen is pure Welsh, having been born in Llanerchymedd, Ynys Mon, and lived a large part of her life in Holyhead. So we begin the mixture of people. I originate from Birmingham, but have spent half of my life and the majority of my married life living and working in North Wales, and consider my home to be Anglesey. Colin is a Cheshire man, living in Warrington. Trelawny came to us from Essex, but with that name has to have some Devonshire blood in his line. Philip originates from the North East, but has recently moved with his wife Clare from Leicester to Holyhead.

Saturday morning was heralded by...rain! Were we going to get wet, or were we? To lighten our day, one of the Trust workers had told us that our mentor for the weekend would join us at 8 am. Was this a genuine error or a wind-up? Frank and our mentor, Steve, arrived at the hostel at 9 am, which is their normal start time; so why did we get up at 6.30 am?

Still it rained! Suitably clothed we followed Steve, in true Snow White fashion, to collect our tools. I was allowed to drive a long-wheel-based four-wheel-drive Landrover. Things were looking up!

**I**t rained, and it rained and then...it rained some more! All credit to the merry band of volunteers - they stuck at it all day, hacking, cutting, carrying and slipping and sliding down this historic Bailey. And cutting and hacking and swearing! Did I hear right - an Anglo-Saxon expletive? Are we taking role play perhaps a little too far?

And still it rained. Yet this group, who had come away for a pleasant weekend of conservation and tree planting, were actually laughing and joking with one another. They were enjoying themselves! Another

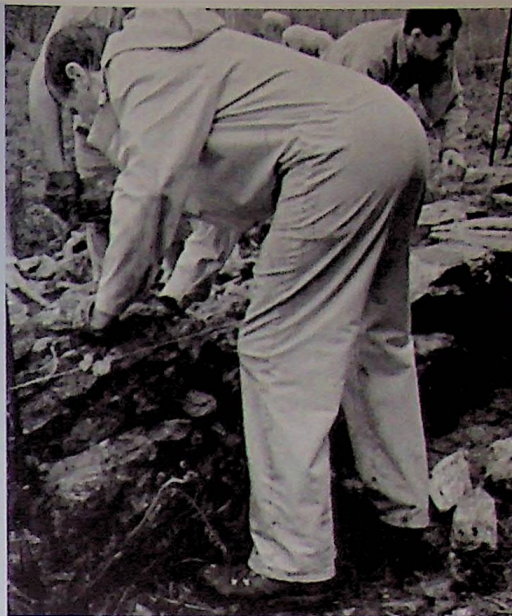


# Tree Conservation, Erddig Hall, Wrexham

Property located on the outskirts of Wrexham. It is an extensive estate, and three large working farms. The Hall and gardens are opened by the Wrexham Country Park is open with free access to the public throughout the year, with legitimate business with the tenant farmers.

Erddig, dating to the eleventh and twelfth centuries and the Norman era. A wide variety of deciduous trees, abounds in the Park.

At the time of industrial expansion and, indeed, up until the late 1970s. The movement has caused severe damage to the very foundations of the Park show evidence of continued subsidence in dells and lakes, but the over-riding fear is the disturbance of the ecology of the estate. Frank worked the estate all of his life. Although the Trust own the estate there is no one else as tireless in his efforts to maintain it, with a realistic attitude. He accepts the fact that 'people pressure' to his responsibility. He is able to live with it. He deals unmercifully with abuse such as poaching, fly tipping, and unobtrusive access. He is philosophical towards the farmers' problems caused by historic mineral extraction; they are facts of life that cause problems with the responsibility of having a site of historic interest within his care.



Anglo-Saxon word, I believe, is...daft!

**S**aturday evening was spent reflecting upon our experience in a sauna, created by the drying of six complete and very wet sets of clothing strewn around the log fire. During this time we learned a lot more about Toc H and each other. We reflected upon our experiences of the day. Independently, we each stressed how well the group had gelled. In both the task and in the domestic arrangements, each member played their part - anticipating what needed to be done and getting on with it. Perhaps this was because we were a small group or, more likely, it was a natural expression of the individuals in the group. We also reflected upon previous experiences in our lives, sharing ourselves, and considering how the Toc H ethos had, would, and could, influence our lives if we were brave enough to let that happen.

We retired, safe in the knowledge that Frank had promised us a light and fulfilling respite from our previous efforts, to complete our experience at Erddig.

We leapt from our beds, having won an extra hour, thanks to BST, full of

eager anticipation. We could not wait for Steve to lead us to our next enriching task. We followed him joyfully to the toolshed and wondered at the array of rakes lined before us. Surely it was a little late for hay making, and I for one had never seen anyone doing it wearing thigh length waders. What strange customs they had here at Erddig!

'Follow me to the stream', cried Steve. 'Oh, it's such a pity that I can't stay and work with you all day.'

To the stream! Doubts about the light respite began to filter through our fevered minds, and they were not unfounded.

Steve led us to what I suppose was the original moat to the Bailey. It was choked with reeds and growth and had become stagnant. 'We've got to clear all the growth from the water', said Steve, and then promptly disappeared to perform more important and vital work.

We set about the task with gusto, and it was fun. Or at least I thought it was fun, but perhaps that was because none of the waders fitted me. It was really amusing seeing Clare stuck fast in the stream bed, trying to walk forward by whirling her arms about like a Dervish.

But at least it wasn't raining, and we did find an interesting piece of equipment - a hydraulic ram for lifting water up over the Bailey to the gardens above, which was over a hundred years old and still working.

We were confounded by a dear old lady, who told us what good work we were doing and completed her statement by saying that it would all grow back again in no time at all. She was last seen running off towards Chirk, chased by an irate Clare waddling after her in her waders.

**F**or me it was a weekend of fun-filled shared companionship. I met people who so obviously cared about the welfare of others and the natural world. I made new friends and hope to build upon those relationships. I hope that the other members of the group shared my experience. I know that Gwen, Clare and Philip are now committed to developing a focal point around access to a nature park in Holyhead, for people with special needs. This will be an extension of the Friendship Circle in the town and a development of other expressions of Toc H in the area.

Cliff Newman ■



# The Work of The United Christian Broadcasters

'Toc H, why yes they were always next to the WVS!' 'Don't you mean the WRVS?' 'No, they hadn't got their 'R' then!' 'But there can't be many of them still around now?'

**I**f this had been a movie it would have been time to cue 'song'...however I was simply explaining to my father that there was a new generation of Toc H members, and that they were doing multifarious and wonderful things around the world. They were always leaving people or places much improved, inspired by the witness of past members, and their example in time of war and hardship. Today, the actual foundation, *to acknowledge the spiritual nature of man and to test the Christian way by trying it*, has not changed; although the way it is implemented has - in order to be relevant to those fulfilling it and those affected and blessed by it. The tasks that Jesus set before us have not changed either:

*Therefore go and make disciples of all nations, baptising them in the name of the Father and the Son and of the Holy Spirit and teach them everything I have commanded you.*  
(Matthew 28:19-20).

However, the way we fulfil those tasks has had to change, in order to be relevant to our generation and the times in which we live. Bearing this in mind, UCB, United Christian Broadcasters, was established. It began with Radio Rhema in New Zealand praying for Christian radio in England; with Christians prepared to lobby parliament until the government made Christian broadcasting legal; with staff prepared to give their all, and with the Lord's anointing and blessing. (Without which it would have been impossible!)

Before the law changed, the first UCB broadcasts were made from



the Isle of Man, under the Manx government. Much was learned about the need for professionalism, prayer and perseverance. The opportunity to move to Stoke arose with the gift of a disused textile warehouse. God opened the doors, or rather landlines in uplink sites (which transmit information to satellite), thereby spreading the scope of broadcasting and the ability to reach the whole of Europe. Sounds simple, but between the move and the launch there was much plastering of walls to be done, equipment to be bought, prayer for successful fundraising and much hard work.

**S**ixteen months later, the building is now a hive of activity, with studios up and running 24 hours a day, seven days a week. Seventy per cent of the output is contemporary Christian music, with the other time allocated to guest interviews, 'thought for the day', discussions on current affairs and a 'noticeboard' of what's on in the Christian church nationally and internationally.

In the evenings there is the Bible School of the Air, with two half-hour bible studies by reputable bible teachers. A dedication line enables listeners to ring in and request a specific song or send greetings to a friend. Then there are regular news headlines from

IRN to keep listeners informed of what is happening in the world. Throughout the day and night short bible readings feed the soul.

**T**he quality of reception is very high and ensures quality listening, coupled with the good news of hope, love and strength in times of trouble or tranquility. There are no requests for cash on the air, and no drawn out emotional sales pitches about supporting the ministry. There is no need. UCB is supported by thousands of faithful believers from every known church, who believe that the airwaves should be used to glorify God. Some support with finance and others with their regular prayers. Staff work for the love of God rather than for financial reward, many giving up good salaries to serve within the station. Days start with department prayers and three times a week the whole staff meet together to praise and pray. Now God has given us the opportunity to move the radio station down the road to Hanchurch Christian Centre, Staffordshire, where an International House of prayer will also function. It will mean six months of upheaval, but the start of something tremendously exciting. It will be a place where the voice of prayer is never silent - praying for this nation and the revival of Christianity - and where the voice of God is proclaimed on the airwaves at the same time. It will give an opportunity for the non-believer to believe, for the waverer to stand firm, and for the steadfast to be encouraged.

Knowing that Toc H branches enjoy a good outing, why not pay us a visit? We enjoy giving conducted tours and the Salvation Army, a few hundred yards away, does a very good tea!

Patricia Hargreaves ■



# Your Letters

The Editor, Point 3,  
Toc H Headquarters,  
1 Farnham Close,  
Wardour, Aylesbury,  
Bucks., HP23 5BJ

## Look Back With Fondness

As we approach the 80th birthday of our Movement, I am sure many members will be thinking back and remembering all the interesting friends they have made during their years in Toc H.

Some of the friends I remember are those I met at Warden Manor. Where, and how, I wonder, are:

Barbara and Bernard Turner (West London)? Margaret and Harold, Stella, Joan and the others who were known as 'The Bromley Gang'? Freda Willmott (nee Luck), Ivy Moire, Bill Beach? Are any of the Simmonds families of Tottenham still in our Movement? Does anyone have news of Josie, a District Nurse whose sister was also a member, who moved to the Portsmouth area?

We had a very lively Area Council (East Midlands), meeting four times a year at the Mark in Leicester during the 1940/50/60 era. I know that several members have sadly died, but I am sure some are still active in Toc H.

**Freda Parker (nee Ball)**  
27 Purvis Road, Rushden,  
Northants NN10 9QA

## Ah, Yes, I Remember it Well!

Last year, members of Wolverhampton Branch decided to have a new notice-board made. When Myra Williams and I called to collect it, the man behind the counter said, 'I used to go to Toc H dances during the war - until they got too rough!'

Then, a lorry driver in the queue said, 'My Dad often spoke of Toc H during the war'. As often happens after such incidents, I have received several such reminiscences, especially when wearing my Toc H sweatshirt.

It occurred to me that it might be a good idea to promote Toc H in a lighter vein, perhaps along the lines of: 'Does your Dad/Grandad remember Toc H?' Or, 'If your Dad/Grandad remembers Toc H, why don't you...?'

**Joan Nicholas**  
Wolverhampton

## Light

I was deeply interested in Leo Tucker's reply (*Point three*, November) to Nell Tracey's desire to scrap the traditional form of words for Light.

Until recently, I also thought the words too tied to World War One to be relevant to today's needs. On second thoughts, I suddenly realised that the old form does in fact express a fundamental article of Christian credal faith, in terms readily understood by everyman. 'Elder Brethren' is factual and human, whereas 'The Communion of Saints' is quite out of the reach of the uninstructed.

Reformation prejudice, against anything remotely reminiscent of the abuse of cadging money for Masses for the departed, has resulted in very inadequate teaching about the comfort and joy of the next stage of our life.

At my age (87) the thought of the well being and closeness of my parents and friends brings me the greatest and most companionable joy, and clothes with actual experience those lovely words which speak of '*pressing on surrounded by the great cloud of witness*'. It is this very facet of Christian Faith which Toc H has made a central feature of its spiritual life, and which we should have at the centre of our lives, so that our lives may spread this truth without preaching it.

If we still feel Elder Brethren to be too archaic, why not adjust Lawrence Binyon's lovely lines to read:

'THEY SHALL GROW' (not old as we that are left grow old)...!!'

As Leslie Weatherhead says,

*'Life begins at death'.*

**Rev'd Canon Hugh Potts**  
Gloucester

**PS:** *Of course the modern form of words is quite excellent too. The two forms compliment one another, like compass and map. Both can alternate.*



# BRANCH NEWS

## Welcome to 12 New Members

Giulia Allsop, Peter Akister  
Justine Fearon, Eric Guile  
Deborah Jones, Sylvia Lee  
Irene Martin, Marlon McDermott, Andrew Savage,  
Jonathan Wrench all of **Gwynedd District**.  
Doreen Martin **Long Eaton J**  
Joanna Davidson **Oatlands**



**Congratulations** to Fred and Mollie Hoult of **Derby Branch** who have just celebrated 100 years of joint membership. Mollie's membership goes back to the days of the League of Women Helpers. At various times, Fred and Mollie have each held every Branch office and Fred is currently Derby District Chairman. *Toc H* has not been their only joint activity as they first met in the Scout Movement!



Sylvia Pratt receives a bouquet in thanks for her three years of running the **Toc H Friendship Circle in Sheffield**. The Circle provides a useful service for between eight and ten members.

## Do You 'Just Belong'?

Are you an active member -  
the kind that would be missed,  
Or, are you just contented that  
your name is on the list?  
Do you attend the functions  
and mingle with the crowd,  
Or, do you stay at home and  
grumble long and loud?

Do you take an active part  
to help the Movement along,  
Or, are you satisfied to be  
the kind that 'Just Belong'?  
Do you ever come along,  
or information seek,  
Or, leave the work to just a few  
and talk about the 'clique'?

There's quite a programme scheduled  
that means success if done,  
And it can be accomplished  
with the help of everyone;  
So, why not come along  
and help with hand and heart,  
Don't be just a member,  
but take an active part.

Think this over members -  
are we right or wrong?  
Are you an Active Member  
or do you 'Just Belong'?

In November, **Worthing Branch** members, the Revd Rupert Bacon, Bill Fox and Les Matthews, presented a cheque to Worthing Mayor, Brian Lynn, as a donation towards the Careline system. The money for the care alarm system came from a legacy left by a Worthing resident, as a token of thanks for Careline's help to him in the past.



The ladies of **Medina, Calista and Kwinana Branch**, Western Australia, celebrate their 40th anniversary. Five *Toc H* men from the UK held the first meeting, on 16 July 1954!





*Members of Toc H at the Australia Council meeting in Adelaide.*

Members of **Biggleswade Ladies Branch** celebrated their 50th birthday with a meal at a local hotel. Among those present, was Pauline Presland, one of the original members!

Ethel Clark writes from **Coupar Angus Branch** to say that their local Newsletter has carried a two-part article about Toc H. Their Senior Citizens' Christmas Party, on 8 December, was very successful and they also held an Open Night on 1 December - to encourage more people to get involved with Toc H. Membership Support Officer, Tom Elliott, attended the Open Night and there was a photo exhibition of Toc H 'past and present' round the room. Members are looking forward to their Burns Night Supper on 26 January.



**Skelmorlie and Wemyss Bay Branch** have clocked-up 30 years of voluntary service. They marked the occasion with an anniversary cake, which chairman Neil Nicolson is seen cutting in the photo. During their lifetime, many branch members have been involved in a variety of jobs to assist in the community, such as enabling local children to visit the swimming baths. Each year they put on a Christmas Concert and tea for senior citizens and present a gift of a chicken to those attending. Cash for this enterprise is raised by the production, sale and distribution of a local calendar. The branch is widely known in the locality and many groups and other charities in the district have been helped and encouraged by the branch membership. **Photo by Jim Carnduff.**



Grace Clayton writes that members of **St Albans Branch** continue to meet regularly and help where they can in the area. Among their tasks are catering for the Blind Fellowship monthly meeting and special parties, helping at the tea bar at Cell Barnes Hospital and entertaining residents at Napsbury Hospital to tea in members' homes on a monthly basis. For many years they have been knitting squares for blankets for Save the Children, and this job gives much satisfaction to members who cannot perform more active roles.



Participants in the October '**Blame the Parents' CAMEO** at Cuddesdon House reflect the feelings that have emerged from a challenging session.

On 8 October, **Bletchley Branch** hosted the **Area Rally** for the **Beds, Herts and North Bucks Branches**, together with representatives from **Rushden and Northants Branches**. South East Chairman, Doug Parker, and former Director, John Mitchell, were a welcome support, as were Jack and Pat Turner. Over 140 members sat down to an excellent lunch. Doug Parker's talk about the South East Region Project at Rickmansworth resulted in a number of donations towards the project. This was followed by a talk by the Director of the Milton Keynes Community Service and the stirring entertainment of a local Barber Shop Choir. An extremely successful occasion ended with a Thanksgiving Service and the branch would like to express thanks to the many members who had so enthusiastically appreciated their day. £100 from the proceeds has been given to the Rickmansworth Project and two cheques for the sums of £150 have been given to the Macmillan Nursing Association and 'Crossroads'.





## BOOK Review

### Visions of an Interfaith Future:

Proceedings of Sarva-Dharma-Sammelana.

Ed. Celia and David Storey.

International Interfaith Centre, 2 Market Street, Oxford OX1 3EF.  
1994. 365 pp. £16.50.

Sarva-Dharma-Sammelana (Religious People Meeting Together) was the name of a Conference held at Bangalore, India, in 1993. It was, said Marcus Braybrooke, '...the opportunity to live for a few days as an international and inter-religious family.' And so it was. A Japanese participant said, *'It was like Paradise. Everywhere there were flowers and birds and sunshine and smiling faces.'*

The Bangalore gathering was one of the world-wide events to mark the centenary of the World's Parliament of Religions held in Chicago in 1893. There were some 600 people from many different countries, as well as many parts of India. The theme was Sharing Visions for the Next Century, and the papers and personal reflections in this excellent book share the belief that the interfaith movement can be a sign of hope for the future, and a symbol of what can be achieved when people seriously intend to understand each other and to work together for peace and justice. The four international and interfaith bodies responsible for this event are united in their respect for the integrity of each world faith, and in their rejection of syncretism. This must be the basis for all inter-religious encounter.

The discussion on the draft paper prepared by Hans Kung, *Towards a Global Ethic*, showed how difficult it is to agree a statement on common values. As John B Chettimattam pointed out, religious values have to be seen in their own historical and cultural context. He made a strong plea for religions to address the economic conditions which oppress people. Religions also need to exercise attitudes of racism and sexism.

In another paper, Hans Ucko referred to the falsifying of

truth when political and religious leaders claim to speak for God, and use 'religion' as a cover for their own ends. This usually results in the other's religion being denigrated and declared contrary to 'true religions', with the sort of results we can see all over the world. *'We need today'*, said Hans Ucko, *'a commitment among people of faith that our religious traditions be not abused to betray their innermost holy principles.'*

There is much in this book which speaks to the situation in this country. We need the global vision, but the implementation has to begin where we live. In the search for common values, *'people of faith can be the spokespersons of the moral conscience of humanity'*, as Marcus Braybrooke put it. Shirley de Boulay, in a reflection on her visits to places of worship in the Bangalore programme, said, *'On the one hand I knew, more clearly than I had ever known before, that it is only possible to aspire to a universal spirituality if one is anchored on one's own tradition. Respect for other religions is not shown by blurring the edges of one's own, but by acknowledging the uniqueness of each revelation and the insights we can learn from each other. All religions are both particular and universal - particular in dogma, doctrine and custom: universal in their ultimate aspirations and mystical dimensions. We need to find - and try to live - the universal truth contained in our own tradition.'*

The book is a most important contribution to the growing inter-religious literature, and I commend it to all those who seek to build a community of justice and peace.

Tom Gulliver

### Taken on Trust:

Recollections from Captivity – by Terry Waite

ISBN 0-340-58196-4 Published by Hodder and Staughton, 1993. 370pp

Terry Waite's autobiography, from early to middle life, upon his release from nearly four years' captivity, is already a classic; my copy was the seventh impression.

The book itself may enlarge understandings, depending on each reader's orientations. For anyone entering prison chaplaincy, governor or total institutions work, it should become recommended reading - as well as for those seeking a taut, clearly written, robust autobiography.

Preparing each chapter without any writing materials whilst in a rude, desperately bleak isolation, was a facet

of Waite's mature survival strategy. This also included spiritual (and physical) devotions and three resolutions.... A vital part also were the thousands of fellow Christians who regularly, prayerfully, upheld him and who must have contributed a key facet of that cruelly closeted survival.

A cleverly constructed book, (and prophylactic for the author), having a wide appeal and the potential for a film. At £14.99 it seems worth encouraging the local library to obtain a copy.

Paul Rogoff ■



# Talking Talents

Membership of Toc H is both a privilege and a challenge. It is a public statement of commitment to pursuing the aims of the Movement through *Friendship, Service, Fairmindedness and the Kingdom of God*. Such a commitment brings the challenge of working out what those Four Points mean to us personally in all the varied activities of Toc H. It is also a recognition of the pride we have in our Movement - how it began, what it has accomplished throughout 80 years of its life, what it has given to each of us, what it can give to future generations.

To be a Member of Toc H is to make a public statement that we believe in what Toc H is and has to offer. That brings with it a responsibility in three directions.

**First**, our commitment as Members means that we have taken responsibility to share Toc H as widely as possible so that others may experience all that it stands for.

**Second**, we accept responsibility for maintaining the Movement by playing a full part in the democratic structure of Toc H, and by offering ourselves to play our own part in the running of the Movement, whether at local, regional or national levels. Toc H is, after all, a Movement of Members run by Members and supported by staff.

**Third**, our responsibility as Members includes undertaking a regular assessment of how we are expressing our Membership.

Self-Assessment is a term we all understand. It has been the tradition of Toc H for many years that our financial commitment to the Movement is undertaken by a personal assessment of our ability to pay an annual sum to the Family Purse. We are fiercely independent in this and have only recently rejected the notion of an annual fixed minimum subscription (the only exception being Central Branch Members).

Self-Assessment is about much more than money, though. Money is just one part of our responsibility as Members. It is just one of the 'talents' we have to share.

Self-Assessment is about all of my time and talents, my skills and experience, as well as my money.

Those skills and talents are everything that you are and can do:

*Making the tea or making the policy.*

*Running a meeting or running a marathon.*

*Giving in service or giving in kind.*

*Listening to a friend or listening to a speaker.*

*Welcoming a friend or welcoming a stranger.*

*Praying for strength or laughing for joy.*

Those who are regular attenders at church will be familiar with Stewardship. It is based on the idea that all of us are 'stewards' of the time and talents we possess, all of which are gifts from God. Our responsibility as individuals is to make the best use of those gifts for our own personal development and for the benefit of the community. The Gospel story of the parable of the talents (*Matthew 25:14-30*) is both a warning and an encouragement for us to use our talents wisely.

Self-assessment in Toc H is due for an overhaul. Not in order to 'get more money' from Members, but so that each of us has the opportunity to take our responsibility as Members seriously. Currently, there is a small group working on a Self-Assessment programme under the subtitle *Talking Talents*. Through this programme, which will be tried out next year in Southern Region and West Midlands and South Wales Region, we hope that Members will have the chance to think about all of their time and talents and how they are shared for the benefit of Toc H. We are aiming at having resource material available for 29 April, when there will be training days for Members in each of the two regions. Those Members will then be able to take the programme to local Branches and Districts.

Self-Assessment - Talking Talents, will be an opportunity for renewal of our commitment as Members of Toc H. Through it we hope that Members will recognise that their commitment and responsibility is to a Movement we are proud of and want to see carried into the next millennium. The ability to do that rests on each of us working together and sharing all of our time, talents and money fairly and wisely.

**Alan Johnson**

*on behalf of the Self-Assessment working party*

## Tributes

We regret to announce the death of the following members

In October	William V Ashford (Late Chard) John H Lockie (Late Tayford District)
In November	William 'Arnold' Hicks (Late Chard) William 'Howard' Lilley (Late Cambridge) Gladys A Sims (Watford)

**Gladys Sims**, who died on 23 November had been a very devoted member of Toc H since 1949, when she joined the Watford Branch. She was an active member, an excellent treasurer and former chairman and was always willing to help others all through her life. Gladys will be missed as a friend and her death has left us with a great sadness.

NW

**Mr Joseph Smart** passed away peacefully on 3 November, aged 74. He was an enthusiastic member of Toc H between 1954 and 1967, ever since the Toc H Branch was established in Trichy (India). He was selected as Job Master, Secretary and Treasurer for the Branch and, although his activities declined after a stroke in 1968, he retained a great interest in Toc H and was much interested in reading *Point three*. His demise is a great loss to the Toc H family.

LS

**James Dunkley**, a member of Haywain District, died on 26 September at the age of 86. One of four brothers, all were members of Toc H and Tubby Clayton was a family friend. James became Captain J L Dunkley, CBE, RD, RNR, and in 1970 was awarded the OBE. He will be sadly missed by all who knew him.

GB



## Why Work?

Join us on a CAMEO to be held at Whitby,  
North Yorkshire  
**3-5 February 1995**

This CAMEO will explore various issues relating to employment and unemployment, under-employment and retirement, increased leisure time and the opportunities and barriers that this presents.

For further details please contact:  
John Dunwell/Marilyn Surtees  
Toc H Webb House  
7 Zetland Road  
Middlesbrough, Cleveland TS1 1EH

## Funds For CAMEOs

The CEC have set up a CAMEO Development Group to encourage and oversee the growth of CAMEOs. It has a small sum of 'seedcorn' money which it can allocate (up to a maximum of £300 to any one CAMEO) to encourage new CAMEOs. Any person wishing to know more about its availability, and the conditions necessary for the grant to be made, should write to the Methods Administration Officer at HQ:

John Biggerstaff, Toc H,  
1 Forest Close, Wendover, Bucks. HP22 6BT

## Point three For the Blind

The magazine is now available in tape form for readers who are either blind or partially sighted. Several members have already taken advantage of this excellent facility, which is only £3, including postage, for 12 months. Write to: Harry C. Bailey, 27 Harrowden Road, Wellingborough, Northants NN8 3BG

## 'To love widely...'

This project is supported by Toc H Members through the

### Overseas Development Fund

c/o Ian Pearce, Toc H  
1 Forest Close, Wendover, Bucks.  
HP22 6BT

*Please give generously*

**A CAMEO at Talbot House, Poperinge  
17 - 21 May 1995**

### A Jewish-Christian Search for Reconciliation in Flanders

(Spiritual and psychological perspectives)

Led by Revd Alan Johnson and Rabbi David Freeman, this special event will bring together Jews and Christians from Britain and Germany.

Together we shall explore the battlefields and face the reality of conflict past and present between nations, within communities, and in ourselves. Through discussion and worship in Talbot House's original Upper Room chapel we shall search together for reconciliation.

Cost approx. £150 per person.  
Further details from: Revd Alan Johnson,  
Toc H Headquarters, 1 Forest Close, Wendover,  
Bucks. HP22 6BT

## Councillors' Conference

24-26 February 1995

The first Councillors' Conference will be held on 24-26 February 1995 at Wortley Hall, near Sheffield. Those Councillors who attended Central Council should already have details of this important event. If you were not handed a letter of invitation, or did not attend Council and would like information, please contact Janet Graves at Headquarters.

## Toc H Sweatshirts

Sweatshirts with the Toc H symbol and logo are available from Headquarters in the following colours and sizes:

Royal Blue/Red/Navvy  
Sizes M/L/XL  
£8.50 each

## Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 10p a word (minimum £1) plus VAT, to *Point three* Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H Headquarters, 1 Forest Close, Wendover, Aylesbury, Bucks HP22 6BT.

## Falmouth Toc H Holiday House

Accommodation for 5 plus cot.  
Open May to September.  
Enquiries Ron Galiss - Tel: 0326 312689